

# CHRISTIAN TELESCOPE

## AND UNIVERSALIST MISCELLANY.

VOL. 4.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—Jesus Christ.

NO. 4.

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### Miscellaneous.

#### INFLUENCE OF DOCTRINE.

[Among the lovers and patrons of virtue, morality and religion; and elegant and interesting writers on moral subjects, perhaps few, if any females have gone before Mrs. Barbauld, in refined taste and correct style. Her productions are sought with avidity, and read with both pleasure and profit by the learned and the virtuous of both sexes. Perhaps however it is known to but few of her admirers that she is a zealous advocate of the doctrine 'of the restoration of all things;' which will be shown by the following beautiful extract from her pen. We recommend it to the serious consideration of all our readers, particularly those of her sex; and would say to them in the affectionate language of Jesus, "Go ye and do likewise."—*Editor of the Utica Magazine.*]

"Above all, it would be desirable to separate from religion that idea of gloom which in this country has but too generally accompanied it. The fact cannot be denied; the cause must be sought, partly in our national character, which I am afraid is not naturally either very cheerful or very social, and which we shall do well to meliorate by every possible attention to our habits of life; and partly to the colour of our religious systems. No one who embraces the common idea of future torments, together with the doctrine of election and rep-

robation, the insufficiency of virtue to escape the wrath of God, and the strange absurdity which, it should seem, through similarity of sound alone has been admitted as an axiom, that sins committed against an Infinite Being do therefore deserve infinite punishment—no one, I will venture to assert, can believe such tenets, and have them often in their thoughts, and yet be cheerful. Whence a system has arisen so incompatible with that justice and benevolence, which in the discourses of our Saviour, are represented as the most essential attributes of the Divine Being, is not easy to trace. It is probable, however, that power, being the most prominent feature in our conceptions of the Creator, and that of which we see the most striking image here on earth (there being a greater proportion of uncontrolled power than of unmixed wisdom or goodness to be found amongst human beings) the Deity would naturally be likened to an absolute monarch; and most absolute monarchs having been tyrants, jealous of their sovereignty, averse to freedom of investigation, ordering affairs, not with a view to the happiness of their subjects, but to the advancement of their own glory; not to be approached but with rich gifts and offerings; bestowing favors, not in proportion to merit, but from the pure influence of caprice and blind partiality; to those who have offended them severe, and unforgiving, (except induced to pardon by the importunate intercession of some favorite) confining their enemies, when they had overcome them, after a contest, in deep, dark dungeons under ground, or putting them to death in the prolonged misery of excruciating tortures—these features of human depravity have been most faithfully transferred to the Supreme Being; and men have imagined to themselves how a Nero or a Domitian would have acted, if, from the extent of their dominion there had been no escape; and to the duration of it no period.

"These ideas of the vulgar belief, terrible, but as yet vague and undefined, passed into the speculations of the school men, by whom they were combined with the metaphysical idea of eternity, arranged in specific propositions, fixed in creeds, and elaborated into systems till at length they have been sublimed into all the tremendous horrors of Calvinistic faith.—These doctrines, it is true, among thinking people are losing ground but there is still apparent, in that class called serious Christians, a tenderness in exposing them; a sort of leaning towards them, as in walking over a precipice one should lean on the safest side; an idea that they are, if not true, at least good to be believed, and that a salutary error is better than a dangerous truth. But that error can

neither be salutary nor harmless, which attributes to the Deity injustice and cruelty; and that religion must have the worst of tendencies, which renders it dangerous for man to imitate the being whom he worships. Let those who hold such tenets consider, that the invisible Creator has no name, and is identified only by his character; and they will tremble to think what being they are worshipping, when they invoke a power capable of producing existence, in order to continue it in never ending torments. The God of the Assembly's Chatechism is not the same God with the Deity of Thompson's Seasons, and of Hutcheson's Ethics. Unity of character in what we adore, is much more essential than unity of person. We often boast, and with reason, of the purity of our religion, as opposed to the grossness of the theology of the Greeks and Romans; but we should remember that cruelty is as much worse than licentiousness, as a Moloch is worse than a satyr. When will Christians permit themselves to believe that the same conduct which gains them the approbation of good men here, will secure the favor of heaven hereafter? When will they cease making their court to their Maker by the same servile debasement and affectation of lowliness by which the vain potentates of the earth are flattered? When a harmless and well meaning man in the exaggerated figures of theological rhetoric, calls himself the vilest of sinners, it is in precisely the same spirit of false humility in which the courtier uses degrading and disqualifying expressions, when he speaks of himself in his adulatory addresses to his sovereign. When a good man draws near the close of life, not free indeed from faults, but pure from crime, a life spent in the habitual exercise of all those virtues which adorn and dignify human nature, and in the uniform approach of that perfection, which is professedly unattainable in this imperfect state; when a man—perhaps like Dr. Price, whose name will be ever pronounced with affectionate veneration and deep regard by all the friends of philosophy, virtue, and mankind—is about to resign his soul into the hands of his Maker, he ought to do it, not only with a reliance on his mercy, but his justice; a generous confidence and pious resignation should be blended in his deportment. It does not become him to pay the blasphemous homage of deprecating the wrath of God, when he ought to throw himself into the arms of his love. He is not to think that virtue is one thing here, and another in heaven; or that he on whom blessings and eulogiums are ready to burst from all honest tongues, can be an object of punishment with him who is infinitely more benevolent than any of his creatures.

"These remarks may be thought foreign to the subject in question; but in fact they are not so. Public worship will not be tinged with gloom, while our ideas of its object are darkened by superstition; it will be infected by hypocrisy, while its professions and tenets run counter to the genuine, unperverted moral sense of mankind; it will not meet the countenance of philosophers so long as we are obliged to unlearn other ethics, in order to learn divinity. Let it be considered that these opinions greatly favor immorality. The doctrine that all are vile, and equally merit a state of punishment is an idea as consolatory to the profligate, as it is humiliating to the saint; and that is one reason why it has always been a favorite doctrine. The indecent confidence of a Dodd, and the debasing terrors of a Johnson, or of more blameless men than he, spring from one and the same source. It prevents the genuine workings of real penitence, by enjoining confessions of imaginary demerit; it quenches religious gratitude, because conceiving only of two states of retribution, both in the extreme, and feeling that our crimes, whatever they may be, cannot have deserved the one, we are not sufficiently thankful for the prospect of the other, which we look upon only as a necessary alternative. Lastly, it dissolves the connexion between religion and common life, by introducing a set of phrases and a standard of moral feeling, totally different from those ideas of praise and blame, merit and demerit, upon which we do and must act in our commerce with our fellow creatures.

"There are periods in which the human mind seems to slumber, but this is not one of them. A keen spirit of research is now abroad, and demands reform. Perhaps in none of the nations of Europe will their articles of faith, or their church establishments, or their modes of worship be able to maintain their ground for many years in exactly the same position in which they stand at present. Religion and manners reciprocally act upon one another. As religion, well understood, is a most powerful agent in meliorating and softening our manners; so, on the other hand, manners, as they advance in cultivation, tend to correct and refine our religion. Thus, to a nation in any degree acquainted with the social feelings, human sacrifices, and sanguinary rites could never long appear obligatory. The mild spirit of Christianity has, no doubt, had its influence in softening the ferocity of the Gothic times; and the increasing humanity of the present period will, in its turn, produce juster ideas of Christianity, and diffuse thro' the solemnities of our worship, the celebration of our sabbaths, and every observance connected with religion, that air of amenity and sweetness, which is the offspring of literature, and the peaceful intercourse of society. The age which has demolished dungeons, rejected torture, and given so fair a prospect of abolishing the iniquity of the slave trade, cannot long retain among its articles of belief the

*gloomy perplexities of Calvinism, and the heart-withering perspective of cruel and never ending punishment."*

### INTERESTING VIEWS OF CHRISTIANITY.

#### NO. 4.

The witnesses scarcely commence their attestation of what they call the truth, when I see them brought before the tribunals of the capital. They are examined and interrogated, and boldly attest, before those tribunals, the same things which they had attested before the people.

A man lame from his birth receives a cure. Two of the witnesses are considered as the authors of this cure. The senators summon them, "*By what power or by what name, have ye done this?*" The question is precise, and in form. "*Ye rulers of the people,*" answer the witnesses, if we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all, and to all the people, that by the name of *Jesus Christ of Nazareth*, whom ye crucified, whom God raised from the dead, by him doth this man stand here before you whole."

What! do the fishermen make no attempts to conciliate the favour of their judges? They begin by openly reproaching them with an atrocious crime, and conclude with affirming the most shocking fact, in the eyes of those judges!

Now if he who was crucified by the magistrates was justly put to death, if he is not risen again, if the miracle wrought upon the blind man be another fraud; these magistrates, who undoubtedly possess proofs of all this, will loudly and publicly reproach two witnesses with their effrontery, their imposture, and wicked contrivance, and punish them with the utmost rigour.

I continue to read the narrative. When the rulers of the people saw the boldness of the two disciples, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with him that was crucified: and beholding the man who was healed standing with them, they could say nothing against it. And when they had commanded them to go aside out of the council, they conferred among themselves. "And when they had conferred, they called them, and commanded them not to speak at all, nor teach in the name of the crucified Jesus."

What do I behold! Those magistrates, so deeply prejudiced against the *Witnesses*, and their declared enemies, cannot confound them! Those magistrates, to whom two of the witnesses have spoken with so much boldness, and so little caution, confine themselves to *threats and forbidding them to teach!* Has the lame man then been healed? But in the name of the crucified he was healed. Has he then risen again? Do the magistrates then tacitly acknowledge this resurrection? Their conduct appears to

me to demonstrate, at least, that they could not prove the contrary.

I cannot reasonably suppose, that the historian of the fishermen has fabricated this whole procedure; because it does not belong to me, who am removed, more than seventeen centuries, from that historian, to form against him an accusation, which ought to have been brought forward by his contemporaries, particularly by the countrymen of the witnesses; and because this has never been brought forward, or has at least never been proved.

I learn from this writer, that *five thousand persons* were converted at the sight of the *miracle*. I shall not say that these are five thousand witnesses; I have not their depositions; but I will say, that so considerable a number of converts is at least a proof of the *notoriety of the fact*. I shall not pretend to say, that this number is exaggerated; because I have no valid authority to oppose against the writer, and my simple *negative* would be no authority against his *express affirmative*.

I cannot resist dwelling a little upon some expressions of this interesting narrative.

*Such as I have, give I thee: in the name of the lord, rise up and walk!* *Such as I have give I thee:* he has nothing but the power to make a lame man walk; and this power resides in a poor fisherman. *In the name of the Lord, rise up and walk!* How precise! How sublime! How worthy the majesty of Him who commandeth nature!

*If we be examined for the good deed done to the impotent man;* it is an act of mercy, not of ostentation. They did not make signs appear in the heavens: *they did a good deed to an impotent man: good indeed!* and in the simplicity of an honest and virtuous heart.

*Whom ye crucified, and whom God raised from the dead.* No salvo, no palliative, no consideration, no personal fears; are they therefore very sure of their fact, and under no apprehensions of being confounded? When speaking to the people, they had said, *We wot that through ignorance ye did it:* they do not say so before the tribunal. They were apparently afraid of having the air of flattering their judges, and desiring to obtain their favour. *Whom ye crucified, and whom God raised from the dead.*

### WOMEN.

"I have already remarked," says the celebrated traveller, Ledyard, "that women in all countries are civil, obliging, tender, and humane. To a woman, whether civilized or savage, I never addressed myself in the language of decency and friendship, without receiving a decent and friendly answer. With man it has often been otherwise. In wandering over the barren plains of inhospitable Denmark; through honest Sweden, and frozen Lapland; rude and churlish Finland; unprincipled Russia; and the wide spread regions of the wandering Tartar, if hungry, dry, cold, wet, or sick, the women have ever been friendly to me, and uniformly so; and to add to this vir-



due, so worthy the appellation of benevolence, these actions have been performed in so free and kind a manner, that if I was thirsty I drank the sweetest draught; and hungry, I ate the coarsest morsel with a double relish."

FROM THE NEW-YORK COURIER.  
**ON THE EDUCATION  
OF YOUNG LADIES.**

The *fashion* of educating young girls in many parts of our country, and especially in this city, has often been a subject of consideration with us. Parents adopt a system which is, in many cases, highly reprehensible, and one that renders their daughters very unfit to fill the important duties in society, which, when they advance to womanhood, they are called upon to perform.

This is not for the want of good and excellent schools, for we have many that are an honor to the country; but it is the studies which parents adopt. Not the useful, but the showy accomplishments are the great desiderata. That young ladies may shine at balls, and appear *interesting* in drawing rooms, seem to be objects of far greater moment, now-a-days, than to fit them to render their fire-side, when they come to have one, agreeable, or to make them suitable companions for intellectual men.

By the time a young lady has reached the age of fifteen, not one in an hundred can do more (as far as really useful studies are in the case) than read and write their own language sufficiently well for ordinary purposes—the rest of their time has been devoted to dancing, music, embroidery, drawing, &c. Of late a few have added to the above a smattering of French and Italian, these languages having, within a year or two, come in fashion—this branch of learning has been taught them for the sake of singing the songs of those nations. This being the object of these languages, we class them among the accomplishments of dancing, &c. above enumerated. Their course of English reading consists of the *Waverley*, and some other modern novels, with a few passages of our living poets. Science, history and the other important branches which *nominal*ly constitute a part of their education, are severe tasks, which when learned by rote, to pass examination at school, are never more thought of.

Such is a New-York lady at the sweet age of fifteen. Now she is too *old* to go to school—it would seem very strange and *unfashionable* (this last word is a powerful spell, to check a thousand good doings) to study any longer; she must "come out," as the phrase is. From the day she attends her first party, till the hour she is married, is a most unprofitable period, not only to the mind, but also to the health. Balls and dress; fashion and beaux, are nearly all she knows, certainly all she thinks of.

To all, we believe the school-days are a state of probation, fitting the minds of youth, to explore the path of knowledge. But the

young ladies of the present age—no, we beg pardon—their parents, seem to think very differently; they consider when their daughter has finished her schooling, she knows all that she can or should learn. This is a very mistaken idea. The cultivation of mind to render her a pleasing companion to the husband of her future choice, and a knowledge of a housewife's duties, to make his home agreeable, are of the first moment. 'Tis easy for a lady to win the affections of a gentleman; but it is a difficult task to keep them—hence it is we have so many unhappy matches—hence it is that we have so much scandal, extravagance, *fashion*, &c. In education (allowing something for the perversity of human nature) lie all the errors of the age.

Why is it that we have so many bachelors? 'Tis the ignorance and extravagance of women. In England, young ladies are not allowed "to go into company" till eighteen; till that period study alone is their occupation.

Our advice is, let parents keep their daughters at school till they are seventeen or eighteen years of age; let their studies be principally the useful—let the showy be of minor consideration compared to the improvements of the mind: let domestic economy be of the first moment—and let balls and beaux be out of the question. With such a course, we are convinced, we will see, not only more intelligence, but also more happiness in society.

SELECTED FOR THE TELESCOPE AND MISCELLANY,  
BY J. M\*\*\*\*

**A DREAM.**

On a summer's eve, as Corylus was looking on the descending Sun, he was led to reflect on the termination of his own life. "Oh! that I could sink into my grave with the same composure as the light of the world has left my country!" He sat down, reclined his head upon his hands, and fatigued by the labours of the day, fell asleep, and dreamed that he was with his deceased brother, in his father's house, who announced to him his speedy departure from time to eternity. "I have obtained permission from God" said he "to make your bed in your sickness—to assuage the anguish of death—to lead you through the dark valley of death, and to introduce you into the presence of God: for I have often heard you say, there is no one returned to tell the sad tale of what it is to die." Corylus, then asked his brother what dying was. "I am not authorised" said he "to say what it is, but am commissioned to be your guide and comfort in your afflictions. Remember that I am your brother, you never doubted my affection towards you while living, I remain the same, have full power from God to minister to you every possible comfort that wisdom can dictate, or kindness perform. I have suffered, and can therefore sympathise. I have died, and know what dying means." Corylus was comforted, he waited for the summons, but looking round on his family his affections

were wounded, and the tumult of his heart awoke him from his slumbers. He arose and wished his dream realised; when putting his hand into his pocket, and taking out his bible, he read, "For both he that sanctifieth and they that are sanctified, are all one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church, I will sing praises unto thee." "Yes," he said, "my brother has died indeed, and is alive again; I have trusted in the merits of his cross; I have hoped in the prevalence of his intercessions; and I will rely on the veracity of his promises, and the perpetuity of his affection. Who can separate me from the love of Christ? Yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."—[*Ev. Mag.*]

**THE LOUNGING HOUSE-WIFE.**

The lounging house-wife rises in the morning in haste, for *lazy folks* are ever in a hurry. She has no time to put on her clothes properly, but she can do it *at any time*. She draws on her gown, but leaves it half pinned, her handkerchief is thrown awry across her neck, her shoes down at the heels; she bustles about with her hair over her eyes; she runs from room to room slip-shod, resolved to do her work and dress herself; but folks who are slip-shod about the feet, are usually slip-shod all over the house and all day, they *begin every thing and finish nothing*. In the midst of the poor-woman's hurry, somebody comes in: she is in a flutter, runs into the next room, pins up her gown and handkerchief, hurries back with heels thumping the floor.—"Oh dear! you caught us all in the suds! I intended to have cleaned up before any person came in, but I had every thing to do this morning: in the mean time, she catches hold of the broom, and begins to sweep; the dust rises and stifles every soul present. This is ill manners indeed, to brush the dust into a neighbor's face—but the woman is *very sorry it happened so*.

Many a neighbour has been thus entertained with *apologies* and *dust*, at a friend's house, and wherever this takes place, depend on it, the mistress puts to *any time*, that is, to *no time*, what ought to be done at the *present time*.

What sculpture is to a block of marble, education is to the human soul. The philosopher, the saint and the hero, the wise and the good and the great, very often lie hid and concealed in a plebeian, which a proper education might have disinterred, and have brought to light.

Moral philosophy, morality, natural law, mean all the same thing; namely, that science which teaches men their duty, and the reason of it.

The law never speaks but to command, nor commands but where it can compel.

FROM THE INTELLIGENCER AND CHRONICLE.

**DEDICATION.**

The new and elegant meeting house, built this summer in the village of Farmington Falls, was dedicated to the service of Almighty God on Thursday the 6th inst. The religious services on the occasion were performed in the following order :

**ANTHEM.**

Prayer, by Br. Fayette Mace.

**HYMN.**

Sermon, by Br. Sylvanus Cobb.

Text. How amiable are thy tabernacles, O Lord of hosts!—*Psalms lxxxiv. 1.*

Prayer, by Br. George Bates.

**ANTHEM.**

Benediction, by Br. Thomas Dolloff.

The services of the occasion we learn were performed with harmony, solemnity and ability, and gave great satisfaction to the numerous assembly, that attended the dedication. The discourse of *Br. Cobb*, particularly, we hear spoken very highly of, and we shall expect he will forward us, as soon as possible, a copy of it for publication in our columns. In no way could he more oblige us or confer a favour on our readers than by so doing.

This house was built, we understand, by the united labours of persons belonging to five different denominations. Long may it stand as a monument of Christian fellowship—a temple dedicated to the praise of that Being who is the common Parent and Saviour of mankind.

FROM THE PROVIDENCE JOURNAL.

**A SINGULAR HYPOCHONDRIAC.**

The following incident often related by an eminent physician of this town, occurred during his practice, early in the revolutionary war.

A farmer residing at Field's Point, unluckily had a spouse, subject to splenetic affections, which frequently filled her cranium with odd conceits. At the time of the destruction of the *Gaspée* frigate, in the bay below, her husband, a man of unbounded patriotism, was one of the brave fellows who followed the gallant John Brown, in the expedition against that vessel; leaving his wife unaccompanied, but by her little brood of chubby children. During the absence of the husband, she was visited by one of her hypochondrical fits, and conceiving herself to be a goose, determined to have a *setting*. Accordingly she built a nest in the cellar, procured a quantity of eggs, on which she located herself with every mark of irritability, discernible in the goose, during the process of *setting*. On the return of the husband, he, to his astonishment, found his better-half subscribing to the rites and ceremonies observed by the goose at the interesting season of incubation; preferring the company of a flock of embryo, to the plump and ruddy faces of a numerous progeny. He protested in vain against her conduct; he solicited, persuaded, and implored to no purpose, for she replied to his expostulations and entreaties, with a cackle and the rustling of her petticoats. A physician was sent for, who informed the

unhappy husband that the malady of his wife would not yield to the most powerful nostrums. "But, (said he) if she possess any article on which she places inestimable value, bring it to me, and I will undertake to remove, or at least to palliate her disorder." A china bowl, which the lady had received of her mother, at the celebration of her nuptials, was produced, with an assurance that of all things on earth, she valued that the most highly.

The physician took it, went to the cellar, & ordered her to rise. She cackled and rustled her petticoats. "Rise instantly," said the doctor, "or this bowl I will shiver in ten thousand pieces." She cackled more vehemently—he drew back his arm and aimed at the stone wall. "Villian! break it if you dare," she exclaimed, and starting from the nest, wrested from the jaws of destruction, the bowl which she prized so highly, and which happily effected her cure.

**Telescope and Miscellany.**

"Earnestly contend for the faith."

PROVIDENCE, SATURDAY, SEPT. 22, 1827.

FOR THE TELESCOPE AND MISCELLANY.

**UNIVERSALIST CONVENTION,  
OF THE STATE OF NEW-YORK.**

MR. PICKERING,

In the 4th No. of the 3d Volume of the Christian Telescope, while one of its editors, I had occasion to notice in its columns, what I then considered, and what I now consider, the unauthorised and highly censurable proceedings of the above Convention, at their annual session, in May, 1826. The unjust proceedings, of which I then complained, was the resolutions of that body, that the Associations and Societies under its jurisdiction, should be represented, exclusively, by Ministers. That "no letters of fellowship should be granted to any candidate for the ministry until he have devoted, at least one year to the study of theology, &c." and that every Association and Society, observe the ordinances of Baptism and the Lord's Supper. I then complained that the first of these resolutions, was calculated to concentrate all power in the New-York Convention,—not of Universalists, but of Universalist Ministers; and that it was a direct attempt to impose the shackles of priestly dominion upon a free people, and was falling back into the very steps of our enemies, (in the faith,) and was the greatest step toward an aristocracy, that has ever been taken by any christian people in the annals of the world.

The second resolution, arose from the vanity of two or three self sufficient theologians, whose towering minds (or rather, I should have said, *excessive vanity*), raised them in their own estimation, so far above their brethren in the ministry, that they considered themselves dishonoured by the connexion: Yes, and the President of this convention had

the presumption to say, that the reason for this step was "that we might have a more *respectable ministry*." No reasonable man could avoid desiring a ministry honest, able, and if needs be learned, and in some points perhaps there may be room for gradual improvement in our ministering brethren; but to see a large body of respectable and well informed ministers *officially*—yes, *officially* told, by the President of the New-York Convention, that they are a set of blockheads, and are only allowed to preach the simple *truths* of the gospel, because more *learned Ministers* cannot be found, is an audacity to which none but egotists or madmen, would presume. I then predicted (with the able Editor of the *GOSPEL ADVOCATE*) that the time would arrive when we should see to what power this measure would lead, and in the sequel we shall see, that we were not mistaken in this particular.

As to the ordinances of *Baptism*, and the *Lord's Supper*, we readily agree that they are parts of the Christian's duties, which should be attended to, where conscience dictates; but this Convention said, you shall attend to these ordinances or we will disfellowship you. What right had they to impose these ceremonies upon any Society, or upon any individual? None. No body of men could have rendered themselves more ridiculous, by any proceedings, whatever, than did this Convention, by such proceedings Ecclesiastical councils, in the heat of their foolish zeal, may in some countries, with a semblance of propriety, impose creeds and confessions upon their subjects; but for a few self made legates, whose authority is altogether voluntary, and confined to themselves, to attempt the imposition of ceremonies and ordinances upon a free—politically and religiously, free people, is a step towards arbitrary power, which could only be borne with patience, by slaves and hirelings. Patience, under such circumstances, would be a crime, and no people could shew a stronger proof of their stupidity, than by a silent acquiescence in such oppressive measures.

Such, Mr. Editor, is a brief outline of the wrongs and oppressions to which this Convention would subject us. And be it remembered that ABNER KNEELAND, officially, as President of that body, placed his signature to their acts. A man, who in connexion with his contemporaries, will always stand in the memory of Americans, a reproach to the very name of religious freedom.

By looking a little further we shall see to what these acts have already lead, and from these we may premise in some degree, to what they *may* lead. I copy the following from the pen of the Editor of the *Gospel Advocate*, who has ever been opposed to the measures, and whose independence of sentiment I cannot refrain from admiring, and with whom I believe all will agree, with regard to the evils which have and which will, eventually, grow out of the proceedings of this Convention. S.



1. *The Convention has already dictated, in matters of conscience, to those who have acknowledged its authority.* It is well known, that many of our brethren in the ministry are conscientiously opposed to ordinances, believing that such things are unnecessary and anti-christian. We only mention this circumstance as a matter of fact, without expressing an opinion as to the utility of such ordinances, and without advocating either the affirmative or negative of the question. Now, it has ever been the custom amongst us, until this Convention has had a name to live, as an order, to leave every matter of conscience to be decided between the creature and the Creator. But one of its first undertakings was, to produce an uniformity throughout the associations and societies under its jurisdiction, in matters of this kind. This fact is testified by minutes of their proceedings. Here, then, during the infancy of the Convention, while it was panting for existence, it assumed the right to infringe upon the ancient usages of the order, by dictating in matters of opinion! True, it has not yet adopted a creed; but the constitution of the Convention serves as a substitute; and at any future meeting, they may adopt one.

Again:—The Convention has not only issued its public instructions, in the form of resolutions, &c. but it has actually, through its committee appointed for such purposes, at least in one instance, sent forth an admonitory letter, plainly censuring a brother in the ministry for holding and propagating certain sentiments therein mentioned, supposed by the Convention to be erroneous, relating to the ordinances of baptism and the Lord's supper. In this letter, the one to whom it was addressed, was reminded of his supposed error of opinion, and admonished to abstain from inculcating it on pain of the disapprobation of the Convention. We do not pretend to give the words of the letter, not having it in our possession, but the foregoing is substantially its import. Now we do say—and we appeal to the good sense of every reader in confirmation of it—this measure is entirely subversive of the principles of our doctrine, and destructive of that liberty wherewith Christ has made us free. And this circumstance may be reckoned among the evils which have already grown out of the measure.

2. It is with no ordinary sensations that we mention another evil effect, which has already been produced by the Convention. We speak of it with reluctance, knowing that it may bring upon ourselves the imputation of acting from selfish and interested motives. But it is known to our readers generally, that before any thing transpired which could in the least affect our individual interest, we were honestly and openly hostile to such a Convention. Nor would we have it inferred from the following observations, that we fear the influence of the Convention when exerted against us, or desire its support, as a body, if it should ever be disposed to grant it. We are either above or below it, and in either case may presume to give our opinion of its proceedings.

The evil to which we allude, is briefly this:—the Convention has extended its official patronage to a periodical paper, published at Utica; and in so doing has infringed upon the rights of others. It is devoutly hoped that this statement will not be constructed into an act of hostility against the Utica Magazine, or of disrespect for the Editor; we justly appreciate all that is valuable in the former, and prize, very highly, the moral and intellectual excellence of the latter. We advert to the circumstance, to show that this Convention—*this submissive and unassuming Convention*, HAS MEDDLED WITH BUSINESS THAT DOES NOT BELONG TO IT! We leave it for our brethren to determine, whether such proceedings are to be approved by intelligent Universalists—whether we as a body of Christians, are to copy the examples of other denominations, by selecting our favourites and turning out of doors the residue of our faithful servants. For one, we shall manfully oppose every such infringement upon the principles of justice, so long as resistance is of any use; and when the last word is spoken, we will groan a requiem to departed integrity, and no longer strive to uphold liberty, or justice, under the name of Universalism!

The foregoing evils are not imaginary: they have already resulted from the plan of the Convention.—They are so many facts, staring us in the face, to warn us of the impropriety, the inutility—the danger of adopting a Convention of the kind! We hesitate, not, therefore, to declare, that until we are convinced by experience, that the evils we have enumerated are blessings of the highest order (whatever the consequences may be to ourselves) we shall oppose the Convention in its present form. Our friends, therefore, who have desired us to express an opinion upon this subject, may rest assured, that nothing but a demonstration that we are wrong, will lead us to abandon the ground we have taken; and however sincerely we may regret the loss of friends on this account, we would rather be driven to the ends of the earth by the frowns of a contemptuous world, than barter our conscience for the approbation, even of our brethren.

3. Another evil which has grown out of this affair, is the deep-rooted dissatisfaction that has been produced in the minds of some of our most worthy brethren, by the untiring perseverance of the friends of the Convention. Time after time, the proposition has been presented before the different associations in this State, and rejected; yet its friends have persevered in their purposes. At a time when nothing in creation was found to sustain the measure, a *new association* was created to uphold it. The friends of the Convention found themselves in the minority; and yet seemed determined not to submit. Their perseverance has led to the most unhappy consequences. Brethren, who have long defended the faith—whose locks have grown grey in the service—whose cheeks are furrowed with care for our struggling cause, have been wounded in the house of their friends, by the frequent attempts of our brethren to carry their point. This has induced some of them to withdraw from their association; and this act, of itself, is one among the many reasons why the Convention should be abandoned. Peace has departed from the borders of our Zion, in consequence of the introduction of this plan; and it can never be restored until the Convention shall be abolished.

### REVIVALS.

Perhaps some apology may be due to our readers for occupying so great a part of this number with a portraiture of the western revivals, under the auspices of Messrs. FINNEY and BEMAN. But believing it will be read with much interest by most of our patrons, on account of the evidence which it contains of the blasphemous language employed by them in getting up these revivals; and also serve to put the public on their guard against the unhallowed approaches of such impostors, we have thought that we should be serving the interest of truth and religion by giving the following expose of facts from the Christian Register, a conspicuous place in our columns.—Ed.

In some parts of the State of New-York, and particularly in Oneida county, there has been within a year past, an extraordinary religious excitement, which has boken forth into such extravagancies as have alarmed many even of those who were originally its promoters. Our readers will recollect a curious letter, which we published in the Register of the 24th, of March, and which was attributed to Dr. Beecher, and has since been acknowledged by him. Several other letters, on the same subject, have been written by different persons, and some of them have been published, with the apparent design to remove the scandal which was likely to attach to the cause, and the party who favoured it, by these extravagancies.

In addition to these, several pamphlets, have appeared at different times, in which the spirit and conduct of the leaders and promoters of these excitements were exposed to the public in their just light. It was the first of these pamphlets, perhaps, more than a disapprobation of the excitements themselves, which first excited the alarm of the friends of revivals. This pamphlet had the following rather whimsical, but probably very expressive title—"A 'Bunker Hill' Contest, A. D. 1826, between the 'Holy Alliance' for the Establishment of Hierarchy and ecclesiastical Domination over the human Mind, on the one side; and the Asserters of Free Inquiry, Bible Religion, Christian Freedom, and Civil Liberty, on the other. The Rev. Charles Finney, 'Home Missionary' and High Priest of the expeditions of the Alliance in the Interior of New-York.' Head-quarters, County of Oneida.—By Ephraim Perkins, a Layman of Trenton." This was followed by two others, one of them "A Narrative of the Oneida Revival;" and the other "A Calm Review of the Spirit, Means, and Incidents of the late Oneida Revival, as exhibited in various Presbyterian Societies." To these have succeeded two more, the first by Mr. Perkins, of Trenton, with the following title: "Letter to the Presbytery of Oneida County, New-York, and their Committee, the Rev. John Frost, Rev. Moses Gillet, and Rev. Noah Coe," appointed to receive Communications from Ministers and others respecting the late Revival, in this County." By Ephraim Perkins, a Plain Farmer, of Trenton." The other was prepared and published by several members of the late Church and Congregation in Troy, under the following title: "A Brief Account of the Origin and Progress of the Division in the First Presbyterian Church in the City of Troy; containing, also, Strictures upon the new Doctrines broached by the Rev. C. G. Finney and N. N. S. Beman, with a Summary Relation of the Trial of the Latter before the Troy Presbytery."

A concise view of the whole subject was given in the Christian Examiner for May and June, in a review of the several pamphlets we have here named. It was our intention to have given an abstract of this review; but this we find we cannot do without weakening the effect, and leaving our readers with an imperfect view of the subject. As it is a subject of considerable interest in its bearings, and one on which the public mind is in some degree excited at the present time, we shall give the whole, or the principal part of the review, trusting that those of our readers who see the Examiner, will excuse the repetition, from the consideration, that a large proportion of our subscribers do not read it.

"We feel compelled at last, though it is with extreme reluctance, to call the attention of our readers to the extravagancies committed of late, in various parts of our country, under the abused name of Revivals of Religion. These disclosures, it is true, verify the predictions:

we have frequently made, and strengthen and confirm every position we have taken on this subject, by incontestible facts; and for this reason it might be thought, that we should be eager to lay them before the public. But when we consider the use that is likely to be made of them by unbelievers and scoffers, and their tendency to create, even in well disposed minds, a distrust of religion itself, it becomes a melancholy office from which we could gladly refrain, were we not convinced, that any longer silence would be treason. The pamphlets before us show that these excitements are no longer to be regarded merely as ebullitions of overheated zeal in a few misguided individuals whose excesses the great body of the Christians with whom they act, would take care to frown upon and repress. The Narrative published by the Oneida Presbytery, says of Finney, the principal instigator of these disturbances, that they 'think it due to him and to the cause of Christ, which they believe he loves, to state, that his Christian character, since he made professions of religion, has been *irreproachable*;' and that, 'on the whole, he is as well calculated to be extensively useful in promoting revivals of religion, as any man of whom they have any knowledge.'\*—The Troy Presbytery also, before whom Beman, another of these incendiaries was bro't for trial, not only acquitted him of 'all blame, but, as if to add insult to injustice, 'transgressed their authority by passing a vote of censure upon those members of the church who had signed the petition for the trial, and outraged common sense, by a vote of thanks to Beman himself for his *ministerial zeal and fidelity*.'† Though, therefore, many individuals of the party think precisely as we do of the revolting scenes in question, and are not responsible for the violent measures that have led to them, still it would seem that the character of the party itself is deeply implicated, as they have by their public acts, and in a most solemn manner, approved and sanctioned what has been done. It would seem, that the measures adopted by Finney and Beman are but part of a system deliberately formed, which a powerful party are determined to introduce into every city and village, as they may have opportunity; until they shall have the satisfaction of beholding the fires of religious frenzy which have flashed up in particular places, spread through the land, to use their own expression, 'as fires spread and roar through the parched forests.'

It should be observed, that in the statements about to be made, we are not under the necessity of depending on *ex parte* testimony, always to be suspected, and never more so than in religious misunderstandings. The Narrative is from the friends of the revival, and in a long appendix they undertake an examination of the Bunker Hill Contest, and we may presume the last mentioned pamphlet contains no error, misrepresentations, or false colouring,

which they have not detected and exposed. It is remarkable, however, that they have not so much as attempted to disprove a single material allegation in regard to the disturbances in question. Mr. Wetmore, the minister of Trenton, says, indeed, in his letter to the committee on this subject, "Now what I have to state is, that Mr. Perkins has given in *general* a false statement of the proceedings in the revival, so far as I am concerned, and so far as relates to the manner and means made use of in promoting the revival in my congregation. I am ready to say, *and to prove if it were necessary*, that the statements which he has made are a gross perversion of the truth.\* To prove this, if it were necessary? It was the *only* thing necessary; and, supposing him to be an honest man, his *only* object in writing; and, as he has not attempted it in regard to any of the express charges brought against himself and his coadjutors, nor even ventured so much as to deny them, except in a general way as above, the conclusion is irresistible, that he could not do it; that the facts were notorious. The appendix, however, has called out Mr. Perkins again in his letter to the Presbytery, in which, by a series of affidavits, he has abundantly established every important position taken by him previously, leaving us nothing to regret on his part, but a disposition in both his pamphlets to encumber the narrative with much irrelevant matter, and a want in some instances, of seriousness and dignity, and particularly in his title-pages.

With respect to the difficulties at Troy, it is true the Brief Account is from the aggrieved party; but it contains a summary report of Beman's trial, giving us a full view of the grounds taken by that gentleman and friends in his defence. The *Calm Review* has not made us acquainted with any new facts, but is nevertheless of great value, as it confirms the statements derived from other sources, and presents us with the reflections of a person residing on the spot, who has evidently contemplated the commotions about him with the eye of a Christian and a philosopher. Seldom has a case occurred of violent religious dissensions and excesses, respecting which our materials for making up a just opinion are more ample and satisfactory. It appears that towards the close of the summer of 1825, many of the Presbyterian ministers in the interior of N. Y. and particularly in Oneida County, began to be uneasy about the state of religion in their congregations, and still more so at the progress which other sects were making amongst them. To arouse the slumberers, and still more, it would seem, to re-establish themselves in that ascendancy which they were in danger of losing, they appear very generally to have come into a plan for getting up, as the phrase is, an awakening, or revival; a common resort of the Orthodox, when they find themselves in difficulty. For this purpose they lost no time in availing themselves of the

means and instruments, which experience has shown to be most efficacious in such cases; and three or four 'home missionaries,' as they are called, and several young men from the Theological Seminary at Auburn, came to their aid, and rendered essential services.—These measures began to take effect in the course of the autumn; but the contagion spread slowly, and does not appear to have reached its height till the following spring and summer. Speaking of the accounts communicated to the committee of the Oneida Presbytery, respecting the rise and progress of the revival in different places, the writer of the *Calm Review* observes:

"In many of them there appears to be a studied effort to create a belief, that some time before any open indications of religious excitements appeared in their several societies, and before any special means were taken to promote it, a silent but obvious movement upon the minds of the people was apparent and is now recollected. Far be it from us to impute to these gentlemen a design to impose knowingly upon the public mind, an untrue statement of the case; but it is not uncommon for those who would wish to remember a favorite matter, unwittingly to themselves to substantiate an *after thought*, for recollection. Certain however it is, that in no instance, so far as we have information, was "the work" a subject of public knowledge or general observation, before the appearance and operation of the principal agent or agents, who have all along attended it and given to it life and activity."—pp. 9, 11.

The origin of the revival in Troy was less respectable. About four years ago, the Rev. Nathan S. S. Beman, then residing in the State of Georgia, was called to the charge of the First Presbyterian Church in that city.—While measures were in progress for his settlement, rumors began to be circulated in the neighborhood respecting differences between himself and his wife, of a scandalous nature, and a committee was raised to inquire into the truth of these reports.

"They applied to Mr. Beman himself for information, who assured them that there never had been any variance between them, except upon one occasion, when he found it necessary to interfere and disapprove of the excessive correction, which she was administering to a female servant. He further informed them, that she was a woman whom it would afford him pleasure to introduce to the ladies of Troy, and he did not doubt the pleasure would be reciprocal upon their acquaintance with her; that she was a professor of religion, and a pious woman, and would be an ornament to the society. It has since been found that very violent and angry dissensions existed between them, long before their departure from Georgia. The church had inflicted the sentence of suspension upon her, and it was still hanging over her when she came here, and she has never communed [communicated] with the church in this place. The cause of suspen-

\*Page 44.

†Brief Account, p. 47.

\* Narrative, p. 63.



sion will place in still stronger light the duplicity of Mr. Beman. About five months after their marriage, there was some difficulty between them, when Mr. Beman locked her in a room, and kept her confined from morning until afternoon, and at which time she was released by a servant. She then went to another room, and threw herself upon a bed. Mr. Beman entered the room, while she was in that posture, and as soon as she discovered him, she looked up at him and smiled. He abruptly turned his heel upon her, went away, but soon returned, saying that, "If locks would not hold her, he would see if nails would."—He then fastened the door with the "nails," and she, alarmed and agitated, raised the window and made an outcry for help. All blame for this transaction, probably without much inquiry, was thrown upon her, and the sentence of suspension was passed upon her by the church session. When Mr. Beman left Georgia, he applied to the session for a certificate of her good conduct, which was denied, with an assurance, however, that if he would, six months after that time, write to them a satisfactory account of her amendment, they would restore her to the church. He has repeatedly said, since the time he passed his encomium upon her to the committee, that she was *always* a woman of a refractory temper, and that her first husband fell a sacrifice to it, or, to use his own words, "she wore his life out, and her father said that no man could live with her."—*Brief Account*, pp. 32, 33.

A connexion begun in duplicity and prevarication, it would hardly be expected, would be long and happy. The continuance of his domestic difficulties, and the consequent exposure of his unfair dealing with the committee, the open and disgraceful scenes to which his frequent and violent altercations with his wife gave rise, the unfavorable aspect which these occurrences wore in regard to his own temper, even supposing his wife to have been the first aggressor, and the failure in an attempt on his part to obtain a legal separation from her; all conspired to bring a dark cloud over his character and prospects.

"In this state of the case, with those unfavorable suspicions hanging over him, he determined, by assuming an unusual degree of zeal in the cause of religion, to create such an impression of his sanctity, as would entirely retrieve his falling reputation. He even declared to a respectable member of his church, who was warning him of his dangerous situation, that if a successful revival could be matured under his auspices, it would place him beyond the reach of censure; that either himself or his wife must be sacrificed, and that if the lot fell to him, it might be of disservice to the cause of religion. He appeared to conceive that, in the choice of the victim, the guilt or innocence of the parties were not to be taken into consideration, but policy and expediency were only to be regarded. As his fall would be followed by worse consequences than hers, he thought that she ought to suffer;

and it was with this strange logic in his mouth, that he appealed to his friends for assistance in effecting this object. A revival must be commenced, and he must be its author."—*Brief Account*, p. 15.

Having adverted to the origin of these revivals, we shall next mention some of the *means* used in getting them up.

The leading and principal agent in this work has been the Rev. Charles G. Finney, a remarkable man in many respects. He was converted to Calvinism a few years since, and immediately left the study of the law for divinity, and is now a member of the Oneida Presbytery. In a letter published in the Bunker Hill Contest there is a description of this gentleman as a preacher, which, the authors of the Narrative admit, may assist the reader in forming a tolerably correct opinion of his manner.

"Now, as a shrewd and bold calculator in effecting your design, you avail yourself of Calvinism on the one hand, and of the flexible passions of men on the other. You must breast yourself to the work like a giant. You open the attack with Jupiter's thunderbolt. You take the doctrine for a damning fact—declare you know it—raise your voice, lift high your hand, bend forward your trunk, fasten your staring eyes upon the auditors, declare that they know it to be God's truth, that they stand upon the brink of hell's gaping pit of fire and brimstone—and bending over your body, and bringing your clenched fist half way from the pulpit to the broad aisle, denounce *instant and eternal damnation* upon them, unless they repent forthwith.

"This frightens the feeble-minded, and there is no difficulty, after this, in moulding them according to your pleasure and purpose. But there is a set of men capable of high passionate excitement, upon whom this mode of management has no other effect than to produce contempt and ridicule. You are aware of this, and you resort to another method to rouse their passions, well knowing, that if you can get their feelings wrought up to a high pitch in any manner, they then lose their sober sense and self-command, and may be managed like an Elephant in his chains. To accomplish this, you call them out by *name*, or designate them in public prayer before all the people, revile them, multiply opprobrious and gall-ing epithets, and whether present or absent, you of course make them mad with passion, which they vent most freely and fiercely, with indignant ravings and curses on your person. This is just what you want. This makes you laugh inside, however sober you may look without. You remain unmoved like the arch spider in the centre of his web, drawing the cords closer and tighter; well knowing that the more the fly flounders and struggles, the more he entangles himself in the snare, and overcomes at length by self-action, he falls a panting and exhausting prey to his all-devouring adversary. This, Sir, is hitting the nail on the head. In this way you have made con-

verts, not to be converted by any other management.

"You have boasted of it, and said, if you could only make them mad, you were sure of them, the victory was easy, the easiest thing in the world. Here then we have the exposition of the character of your talents, and your acquaintance with human nature in this peculiar department of it.

"If there were any reason in the world for the hypothesis, that you may be a sincere deluded man, I might have treated the subject in a very different manner. But I know too much of you and your performances, both from observation and actual history of your proceedings, to be led into any such mistake. To represent you a sincere deluded enthusiast, or a misguided fanatic, would be to misrepresent you."—*Bunker Hill Contest*, p. 99, 100.

We doubt whether the writer of this letter is aware of the full extent to which cunning and fraud are compatible with a sincere fanaticism. At the same time, we believe that the inflammatory, or we should rather say, ferocious, style of preaching, for which Mr. Finney appears to be distinguished, might easily be practiced by a man possessing his peculiar turn of mind, though every thing were feigned, and his preaching might become as effective in disturbing the community, without supposing him to have extraordinary powers. The coarse passions, and those especially which are expressed in strong and boisterous tones and gestures, are easily affected; and there is something in the violent action of the speaker in such cases, that has the effect to excite him, and make him appear as if he were earnest. However this may be, the preaching above described is what the 'revival ministers' term *pungent preaching*; and as this is one of the principal means on which they rely for success, it may be proper for us to give a few more specimens.

The following is the closing sentence of one of Mr. Finney's sermons to the people of Utica:

"You sinners of Utica, and some of you who now hear me will go to hell, and the saints and angels will look down from heaven and when they see the sinners of Utica in the lowest, deepest, darkest pit of hell, they will shout and clap their hands for joy." This is said to be the spirit, if not the exact letter, of your sentence. Neither is this the only place where you inculcate similar sentiments, and as an earnest, or for taste of the extatic joy and blissful enjoyment you anticipate, you clapped your hands as you uttered the chant.

—*Bunker Hill Contest*, p. 95.

[To be continued.]

The Hudson River Association, convened in New-York, on Wednesday and Thursday, 12th and 13th inst. We hope to be able to present the proceedings to our readers, next week.

To Correspondents.—A. F. and W. S. are received, and shall be attended to immediately.

## Poetry.

## THE DISSIPATED HUSBAND.

BY PERCIVAL.

He comes not—I have watched the moon go down,  
And yet he comes not—Once it was not so;  
He thinks not how these bitter tears do flow,  
The while he holds his riot in that town.  
Yet he will come, and chide, and I shall weep,  
And he will wake my infant from its sleep,  
To blend its feeble wailings with my tears.  
Oh! how I love a mother's watch to keep,  
Over these sleeping eyes, that smile, which cheers  
My heart, tho' sunk in sorrow fixed and deep;  
I had a husband once, who loved me—now  
He ever wears a frown upon his brow—  
But yet I cannot hate—Oh! there were hours  
When I could hang forever on his eyes:  
And time who stole with silent swiftness by,  
Strew'd, as he hurried on, his path with flowers;  
I loved him then—he loved me too—my heart  
Still finds its fondness kindle, if he smile:  
The memory of our loves will ne'er depart.

Though he should spurn me, I will calmly bear  
His madness—and should sickness come, and lay  
Its paralyzing hand upon him, then  
I would with kindness, all my wrongs repay,  
Until the penitent should weep and say,  
How injured and how faithful I have been.

## Married,

In this town by Rev. Mr. Wilson, Mr. CHARLES HOLDER 2d. to Miss ANN CORNELL, both of this town.

On Thursday, 13th instant by Rev. Mr. Pickering, Mr. CLARK SUNDERLAND, to Miss HANNAH DAVIS, both of Smithfield, R. I.

On Monday evening, by Rev. Mr. Wilson, Mr. CYRUS B. MANCHESTER, to Miss ABBY C. MATHEWSON, eldest daughter of Capt. Henry Mathewson, and on Tuesday morning, Mr. ALBERT C. MANCHESTER, to Miss MARIA F. MATHEWSON, third daughter of Capt. Henry Mathewson, all of this town.

## Died,

In this town, on Friday evening, Mrs. PEGGY INGHAM, wife of Mr. Solomon Ingaham, and eldest daughter of Mr. Gideon Street, Jr. in the 28th year of her age. But few have decended to the grave who have been more generally lamented than this young and interesting lady. She had just entered on the joys and cares of wedded life, when, like the opening bud, she was suddenly cut off from the world and all its enjoyments. Though labouring under the pains and anguish of a long and distressing illness, which but too plainly told her that her earthly pilgrimage was of but short duration, she murmured not at her hard fate, but complacently yielded up to the stern decrees of the King of Terrors, and bade the world a long and last farewell. A husband, an infant child, and a numerous circle of relatives and friends, will long lament the untimely fall of the best of women.

On Sunday last, MARY ANNA, aged 17 months, daughter of Mr. Henry Cushing.

## LECTURE.

REV. PAUL DEAN, of Boston, is expected to deliver a Lecture at the Universalist Chapel, on Tuesday evening, at 7 o'clock.

## PROPOSALS

For Publishing the Fourth Volume of the  
**CHRISTIAN TELESCOPE**  
AND  
**UNIVERSALIST MISCELLANY.**

THE Publisher, grateful for the liberal patronage which has been extended to this paper, during most of the past year, respectfully notify's its patrons and the public, that the work will be continued another year, commencing on the first Saturday of September, instant, so far improved, both in matter and appearance, as its patronage will warrant.

This work, as heretofore, will be devoted to the dissemination of religious intelligence—wholesome doctrine—impartial truth—sound morality—pure practical piety—liberal feelings—and free inquiry.—Its columns will, as they always have been, be open for the communications of persons whose views of doctrines are not in accordance with our own, provided they are written in a temperate and christian manner. But the Editor will reserve to himself the right of rejecting any communication which may appear incompatible with the mild spirit of the christian religion.

It is our wish, and will be our aim, to devote a suitable portion of the paper to moral and practical subjects; and as far as possible, to contribute our share to correcting the errors and vices of the age.

The doctrine of God's Universal Providence and Grace, are themes on which we delight to dwell, and which will frequently find a place in the columns of our paper.

No reasonable exertions will be omitted, to render the CHRISTIAN TELESCOPE and UNIVERSALIST MISCELLANY both interesting and instructive, commensurate with its liberal patronage.

## CONDITIONS.

The Christian Telescope and Universalist Miscellany is published every Saturday morning, and printed on good paper and new type, in quarto form of eight pages to each number, with a complete index at close of the year; making in all 424 pages to the volume.

The paper will be sent to subscribers at \$3 per year—\$2 if paid within six months from the time of subscribing.

☐ To subscribers who receive their papers by stages, (not in the mail,) an additional charge of 25 cents will be made.

☐ Subscribers who do not give notice of their wish to discontinue their papers, at least one month previous to the close of one volume, will be considered subscribers for the next, and their bills presented accordingly.

☐ No subscription received for less than six months, and no paper discontinued till all arrearages are paid.

☐ Those who are, or may become agents for this paper, will be allowed 12 1-2 cents for every subscriber obtained by them, and 6 1-4 per cent for all monies remitted by them to the Publisher.

\* \* Subscriptions to be returned to JOHN S. GREENE, Providence, R. I. as soon as convenient. September 1, 1827.

## JUST RECEIVED,

AND for sale, at 110 1-2 Westminster-St. A Candid Review of Ten Letters, containing reasons for not embracing the doctrine of Universal Salvation, by Rev. JOSEPH HAWES, of Hartford, Conn.—to which is added, Thirteen friendly Letters to a candidate for the ministry, by RUSSELL CANFIELD, Editor and proprietor of the Religious Inquirer.

## JOB PRINTING,

DONE AT THIS OFFICE BY THE TIME PROMISED.

## TAKE NOTICE.

WHEREAS the freemen of the town of Providence, in town meeting legally assembled, on the 11th day of June, 1827, ordered a tax of \$40,000 to be assessed, on the inhabitants and others owning property in said town; and the subscriber having been appointed Collector of said tax, calls on all concerned to pay to him, the amount affixed to their several names, on or before the first day of October next—and for the purpose of receiving said tax, he will endeavor to attend at the office of Mr. EZRA BOURNE, in the Franklin House, from September 19th until October 1st, inclusive, (Sundays excepted,) from 9 o'clock, A. M. until 12, M. and from 2 o'clock, P. M. until 5, and on the first day of October, the office will be open until 9 o'clock, in the evening—a deduction of 3 per cent. will be made to those who pay at the hours above stated.

JOHN HILL, Collector.  
Providence, Sept. 15, 1827.

## PROPOSALS

FOR PUBLISHING A MONTHLY PAMPHLET ENTITLED

## The Gospel Preacher.

The Publisher of the CHRISTIAN TELESCOPE and UNIVERSALIST MISCELLANY, as the means of disseminating the pure principles of Universalism, and of subverting the deleterious effects of the numerous sectarian tracts, with which our land is at present completely inundated, and which he conceives to be only calculated to poison the inquiring mind, and to render it the passive, and desponding subject of error, doubt and tormenting fears; proposes publishing by subscription, a monthly pamphlet of 16 pages, octavo, entitled THE GOSPEL PREACHER; each No. to contain two Original Sermons, from the pens of living Universalist Ministers, and each designed to give a clear and full explanation of some passage of Holy-writ, and to explain the true principles of the Gospel as understood by Universalists.

This work will be issued on the most economical plan, so that it may be afforded at such a price, as to ensure its gratuitous circulation by such individuals as may be disposed to forward the important object.

## CONDITIONS.

THE GOSPEL PREACHER, will be published on the first Wednesday of each month, handsomely printed on fine paper, and neatly stitched in coloured covers, and will be sent to subscribers at \$1. per year in advance; and whenever 1000 subscribers are obtained, the Publisher pledges himself to reduce the price to 75 cents.

The work will be commenced as soon as a sufficient number of subscribers are obtained to warrant the undertaking.

☐ Agents for the Telescope and Miscellany, are requested to use their influence in obtaining subscribers for the GOSPEL PREACHER, and to act as Agents for the same. ☐ Every 5th. copy allowed to those who obtain 4, or more subscribers, and become accountable for the same.

☐ Subscriptions to be returned by the first of November, next, to JOHN S. GREENE, Publisher of the TELESCOPE and MISCELLANY, Providence, R. I.

September 8th, 1827.

\* \* Editors with whom we exchange, by giving this Prospectus a few insertions, will be entitled to a copy of the work, and a similar favour will be cheerfully granted.

## THREE SERMONS

Delivered at Southold, L. I. on the following subjects; 1. On the fall of man. 2. On the person and mission of Christ. 3. On the final restoration of all men to holiness and happiness; by Rev. Z. GOLDSMITH, for sale at this Office. Price, 25 cents for the three.